



Vol. XVI

APRIL, 1949

No. 8

UNIVERSITY ADOPTS NEW SEAL AND MOTTO

Whither America?

Our Nation Was Founded as a Christian Nation. Will It Remain So?

JUDSON A. RUDD

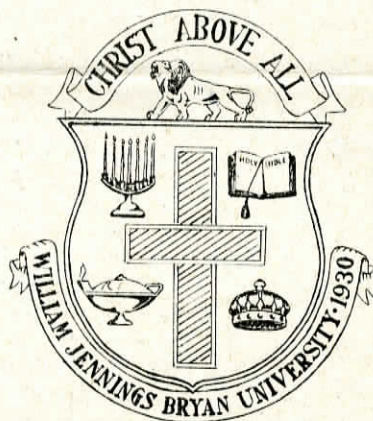


The United States, Freedom of Worship, and the American Way of Life are all a product of the Protestant Reformation. With the Reformation, authority in spiritual matters shifted from the church as

an ecclesiastical organization to the Bible as the inspired Word of God. With the Reformation, responsibility toward God became a personal and family matter. Down through the centuries Christian martyrs had given their lives rather than accept church authority in the place of Bible authority in spiritual matters. With the invention of the printing press and the publication of the Bible in the language of the common people, the convictions of the Christian martyrs became the convictions of the masses of common people in many lands.

It is only against this historical background that we can understand our heritage as a nation and properly say that the United States is a Christian nation. In 1880 Associate Justice Strong of the United States Supreme Court noted "one unnecessary and most unfortunate omission: God and Christianity are not once alluded to; although the Constitution is itself the product of a Christian civilization, and although it purports to represent the mind of a Christian people." Let no one make too much of this so-called omission. Men, who

Continued on Page 2



Day of Prayer Blessing

Once again it was the University's blessing to have Pastor J. B. Thornton, Hope Church, St. Louis, Mo., as special speaker for the Bryan Birthday Banquet and also for the special day of prayer on March 15th. His timely remarks on Mr. Bryan and the University's place in the world of education, coming as they did from one whose heartfelt interest in the University has covered a period of many years, were a source of inspiration and challenge to the hundred and eighty-four guests.

His chapel and evening messages on the Day of Prayer and the next two days were such as to invite definite spiritual inventory of the lives of those listening and to encourage and strengthen the saints in their consecration to Him.

To the many throughout the country who shared in our Day of Prayer with us, though not in person, we take this opportunity to express our appreciation and to invite your equally important prayer support throughout the coming days or years, until He comes again.

Pictured here is the new seal of the University, adopted recently by the Board of Trustees. For some time the inadequacy, in the light of present religious beliefs, of the motto *God Above All* has become more and more apparent: countless hundreds of thousands believe in a supreme being, best known as God, but of those countless thousands a mere handful accept His Son, the Lord Jesus Christ. Yet, it is only through a personal knowledge of Christ, the Son, that God, the Father, can be known.

The new motto, *Christ Above All*, speaks to the world of our stand for a Gospel paid for with the precious blood of Christ, a life made worth living through the direction of Christ, and a future made eternally secure through the resurrection and return of Christ.

Symbols of the seal speak of the Lion of the Tribe of Judah, our Lord; of the candlestick of testimony, both for the University as an institution and for its personnel as individuals; of the open Word, not only open to us, but held open through the ministry of those of Bryan who serve Him now and through the coming years; of the lamp of knowledge, for we believe His workers should be as well trained as are Satan's; of the crown of reward beyond salvation for those who serve faithfully and to whom His "well done" shall be given. As all these must center around and be centered in the cross of Calvary, even so do we find it on the University seal.

May God grant that Bryan University, one of the few remaining citadels of a Christ-centered faith, might be kept in His Hand to give forth His message to His glory.

MISSIONARIES SAIL

MANFORD CAIN

Within the past three months others of the Bryan family have left the shores of America for foreign fields of service to the Lord.



Manford Cain, a graduate of 1943, with Mrs. Cain, Isabelle, sailed on January 27th on the Queen Mary bound for London. From there they sailed to Fatehpur, India, arriving about the middle of February. Their ministry for the Lord will be under the Worldwide Evangelization Crusade.

Just before leaving, Manford wrote:

"As we leave, it seems the Lord is bringing to us in many ways the knowledge of our insufficiency and that this job can only be done by the authority of the Holy Spirit, working in and through clean vessels.

... May God lead us on, and may we know what it is to serve Him in a completely selfless way."

* * *

FLORENCE MONCK

Sailing on March 18th, Florence Monck, a graduate of the class of 1947, left New York on the Santa Margarita for Peru, where she will be working under the Mid-Missions Board, in Cuzco.



In a recent letter she wrote:

"In about a week . . . I shall be on my way to Peru, to begin the work of reaching those in the jungle who have never before heard the name of Jesus, nor the story of His death on Calvary. . . . The Lord has surely put His stamp of approval on my calling, by providing my equipment and opening doors which seemed to be closed. He has made the impossible to become possible, and I praise Him for all that He has done for me."

Page 2

1949-50 CATALOGUE AVAILABLE

Just off the press, the 1949-50 catalogue is now available for mailing to those who are interested in what Bryan University has to offer to worthy young men and women seeking an education under Christian teachers and in a Christian atmosphere. If you are one of these young people, or if you know of one who seeks such an education, send the name and address to the University. The catalogue will be sent without delay.

Continued from Page 1

recognized their dependence on God in writing the Constitution and who recognized Christ as Lord, subscribed their names to the Constitution immediately after the phrase: "Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the YEAR OF OUR LORD, one thousand seven hundred eighty-seven and of the Independence of the United States of America the Twelfth. Men who believed the Bible but who rejected any and all ecclesiastical organizations as authorities in spiritual matters framed the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Men who accepted the Bible as authoritative provided for religious tolerance (the separation of church and state), allowing equal freedom to Roman Catholics with their strong allegiance to the church and to the atheists who deny both the existence of a God-given revelation and an authoritative church.

Countries under Catholic control and countries under atheistic control do not exercise such tolerance in religious matters.

It is because of our traditional separation of church and state that so many think of the United States as a secular state rather than as a Christian nation. But it was the church and not God, nor the Bible, nor the Christian Faith that was to be separated from the state. This distinction is confusing to some, but there is a difference. Only by maintaining this difficult distinction can this nation be preserved against the extremes of a church-dominated nation on the one hand and an atheistic-dominated nation on the other hand.

Continued on Page 3

Simon Peter

Alma Rader, Dean of Women

On the wall of my room hangs a small copy of Leonardo da Vinci's famous picture, the Last Supper. In the picture twelve men dressed in flowing robes sit at a long table with their master, Christ. Looking at the picture, one sees the individuality and personality of each man in the group, the burning zeal of Simon, the clutching greed of Judas, the ambitious looking James, the impulsiveness of Peter. In real life these men were all human as they followed Jesus in answer to His call, but perhaps Peter, who reveals more of himself than do the others, was the most human of the apostles.

Before he came to Jesus, Simon was a man not to be depended upon. His fellow fishermen knew him as a liar, a blasphemer, a boaster, whose character was as the shifting sands.

On the other hand, Simon was simple hearted, enthusiastic, impetuous, and quite lovable! A strict Jew, he was sincere in his heart conviction that he was a sinner. Simon was brought to Christ by his lesser brother Andrew, who, upon meeting Him, went at once to testify, beginning at home. "He first findeth his own brother Simon," and exclaims, "We have found the Messiah, which is being interpreted, the Christ! Simon, won't you come to Him?" And he came. (John 1:42.) What a challenging example to us who are saved, also to go!

When the Lord looked upon Simon, He said, "Thou art Simon, the Son of Jona." All that this young fisherman was in himself and in his lost condition was wrapped up in the name *Simon*; all his past stood out in bold relief in this characterization which Christ presented. No man trusts you, Simon—you are the least of the fishermen, you are like the shifting sand, but if you will let Me, I will change you from the shifting character that now possesses you to a rock, whose foundation will be sure, that cannot be moved. In this we see something of the omniscience of the Lord, who knowing all about Simon, yet in prophetic utterance said, "Thou shalt be called Cephas, which is, being interpreted, a stone." (Greek, *Petros* or Peter.)

Names were frequently changed in Old Testament times. The change implied that the one whose name was changed had become the servant, the

Continued on Page 3

BRYAN UNIVERSITY



The tractor crew delivers a load of trash, branches, and leaves to the disposal point. Sorry, they were all too busy to look around.

CAMPUS CLEANUP

The week of the seventh of March saw great transformations made on Bryan Hill, such transformations as could be made only through the labor of many hands. Near the barn one now finds two tremendous piles of leaves, which until recently were scattered hither and yon from one end of the campus to the other. Along the roadways, the formerly dingy gray stones have taken on new life and stand out boldly white under the spring sunshine. Even the famous campus benches look more inviting to those who would sit and meditate or to those who would but sit and sigh.

Add to all of this the forsythia, crocuses, budding dogwood, and red-bud, and we have just one thing—spring, with a campus all decked out to receive her.

Continued from Page 2

In the famous Trinity Church Case of 1892, the Supreme Court declared, "These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a CHRISTIAN NATION." The constitution of Mississippi was quoted: "No person who denies the being of a God, or a future state of rewards and punishments, shall hold any office in the civil department of this state . . . Religion, morality, and

Continued on Page 4

THE NEWSLETTE

ALUMNI ORGANIZE

Bryan Alumni living in the north-central area, around Chicago, have recently organized a new Alumni chapter. Quite a number of those in the area are at present attending Wheaton College. Gloria Cloer, '48, is the newly elected secretary, and we look forward to receiving from her more information about the chapter.

It is expected that President Rudd will be present at the next meeting, to be held in April.

To the organization and its personnel Newsette extends congratulations and best wishes.

"Depart from me, for I am a sinful man, O Lord." Peter neither saw nor thought of the fish, for he had seen the Lord of glory—the Son of God. Here Peter utters the language of Job many centuries earlier when he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore, I abhor myself, and repent in sack cloth and ashes."

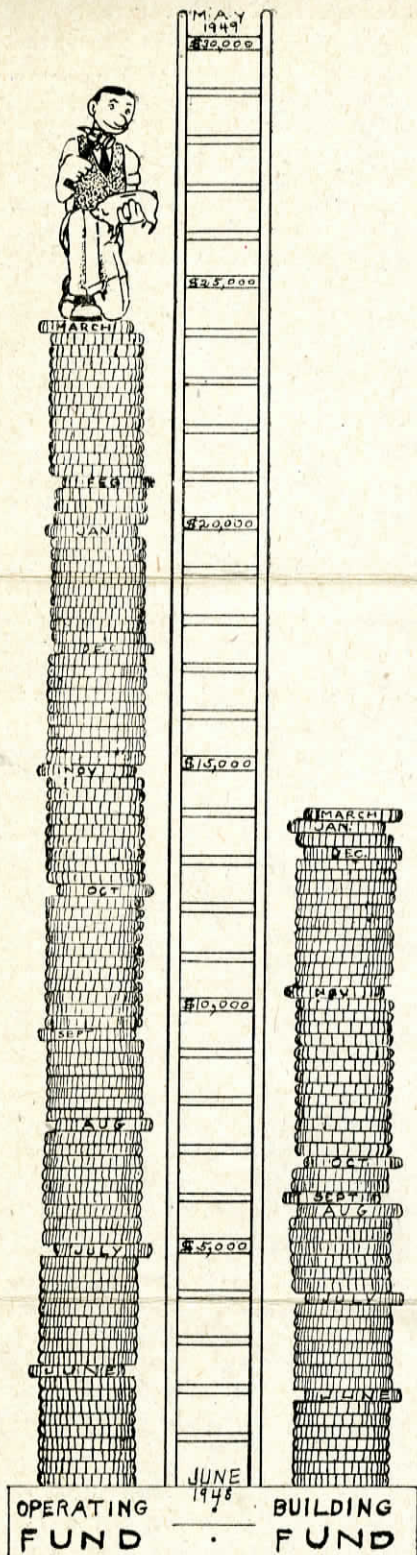
The Lord now turns to Peter again and graciously calms his troubled heart, as He says to him, "Fear not, from henceforth thou shalt catch men." And to every troubled believer's heart today, in the strife and uncertainty of the times in which we live, He says, "Fear not."

The last word we read of this story is "They forsook all and followed Him." So far as the record shows, Peter did not even stop to market his fish, but gave up all, in entire abandonment to this newly found Friend. Naught else mattered to Peter; everything paled into insignificance in the light of the One who had said, "Follow Me, and I will make you a fisher of men."

Peter was first to make the great confession of Christ: "Thou art the Christ, the Son of the living God." He was with the Lord on the Mount when Christ was transfigured. He was among the twelve in the upper room around the Paschal board. He was one of the inner circle, selected to go farthest into Gethsemane to "watch and pray." But even the "three worthies" do not go with Him into the recesses of the garden, where the Son of Man will pour out His soul in an agony of prayer. There is a sense in which none of us can go all the way with Him. He must go alone. We may stand at a distance and "watch and pray," but we cannot share in His cross. He must tread the winepress alone!

Then follows the betrayal of Jesus and His trial, and in the midst of it

Page 3



(Each coin represents \$250.00)

M. S. M.	\$ 597.13
Bldg. Fund (designated)	298.00
Other	2,749.16
Total Gifts for March	\$ 3,644.29
Gifts to Date (10 mos.)	38,385.57

PARADOXES OF PRAYER

Your kneeling keeps you in good standing.

He stands best who kneels most; he stands strongest who kneels weakest; he stands longest who kneels lowest. Bent knees make strong backs.—Anonymous.

Continued from Page 3

knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools, and the means of education shall forever be encouraged in this state." The Christian character of the law of Pennsylvania was recognized: "It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania."

We have given this background in support of the position that historically this is a Christian Nation. Can America remain a Christian Nation with Christ and the Bible crowded out of our schools? We call attention to Mr. Bryan's last message, which appeared in the March NEWS-ETTE, as pertinent to this question.

In the very nature of the case, modernistic unbelief in the Bible destroys the foundation of this nation. Only as a majority of our people know the Bible as intimately as our forefathers, only as that majority accept the Bible as authoritative can this nation be preserved as a Christian nation.

A second article will consider more fully the place of our schools in preserving the United States as a Christian Nation.

(To be continued in next issue)

Continued from Page 3

occurred the most serious and saddest episode of Peter's life, the denial of his Lord. We see the ardent disciple and apostle, weak and failing, denying the One whom he so ardently loved. But who can point the finger of condemnation at Peter? Have we

Christ Above All

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Published and Printed Monthly by
William Jennings Bryan University
Dayton, Tennessee

Entered as second-class matter, March 13, 1937, at the post office at Dayton, Tennessee, under the Act of August 24, 1912.

Fundamentalist vs Modernist

The following comparison of the positions of the Fundamentalist and the Modernist is quoted from an article published in the Boston Transcript—

1. The Fundamentalist holds that the Bible IS the word of God; the Modernist holds that the Bible CONTAINS the word of God.
2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.
3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.
4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.
5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.
6. The Fundamentalist holds that man is a sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.
7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.

not often, in one way or another, denied the Lord who bought us with His own precious blood?

The story does not end with the trial, for we read that Jesus "turned and looked at Peter." It was not a look of rebuke or censure. It did not say, "Peter, I told you so," but, rather, it was a look of wounded love that sent him out weeping bitterly. The look of Jesus brought Peter back to his Lord, never again to leave Him.

Between this scene and that of Peter on the day of Pentecost there stands one transforming fact: the resurrection appearance of Jesus to Peter. The angel at the tomb sent a special message for Peter—"Go, tell His disciples and Peter. (Mark 16:7). In the evening of the resurrection day, the disciples were gathered in the upper room and, as the two disciples from Emmaus entered, one of the apostles burst out with these words, "The Lord is risen!"—"The Lord is risen indeed, and hath appeared to Simon."

This appearance was a secret meeting—a sacred meeting, a holy, intimate meeting that even Peter does not record. The denier was alone with his Lord. It was, undoubtedly, the most precious hour of Peter's whole life.